لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Aman 1351—March 1972

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifa-tul Masih's son and the Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

KHILAFAT LIBRARY

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and published by M. Masud Ahmad B.A. for Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR

M. G. AHMAD

Editorial Adviser

S. D. Ahmad

Contributing Editors

Nafis-ur-Rahman A. G. Soofi

Abdur Rahman Khan Bengalee

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Work hard for national salvation ... 69
Hazrat Khalifa-tul Masih III

2. Individuals should live as Muslims ... 79
Hazrat Khalifa-tul Masih II

3. In the company of the Promised Messiah ... 89
Ch. Ali Muhammad B.A., B.T.

4. Secular Humanism : America's Anti-faith ... 97
Yahya Shahin el-Amriki

KHILAFAT LIBRARY

نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVII AMAN, 1351—MARCH 1972 No. 3

KHILAFAT LIBRARY

Work hard for national salvation

Call of the Imam

In his address to the members on Friday 14 Sulh 1351 A.H. (circa 14 Jan. 1972) the Khalifa-tul Masih III observed :

The true assets of a man are his God-given talents and the true wealth of a nation is the aggregate of the capacities of its membership. Allah, the Sublime, has posited in every species flashes of His attributes; most of the flashes of His attributes are however manifest in the human personality. It is therefore that man has been rated as the noblest among the creation. We see multifarious qualities in different measures in man. Basically these faculties and talents are of four kinds, physical, mental, moral and spiritual.

In short, talents of an individual are the sum-total of his assets and we do not find them occurring in man in their mature shape. In fact, they develop gradually and in this

progressive growth many factors play their role. In fine, this is a basic fact that whatever talents a man has been gifted with grow gradually. Man makes some progress in the lap of his mother and receives some stimuli through paternal training and his healthy environment is responsible for his development in a good measure, a great deal, however, being due to his personal effort and exertion. In short, capacities are like seeds which take different proportions in different aspects as they keep unfolding or in other words as they become manifest to us. In a manner of speaking they are latent at first and then come to the fore.

KHILAFAT LIBRARY

In principle, talents are an asset both in this life and for the hereafter. Consider the case of two doctors. Temperamentally and by nature and mental bent they were inclined to medical profession. They worked hard in a spirit of competition and passed and started their practice and made money. Evidently therefore a doctor's wealth is the fruit of his talent as a physician. We also discern in this another element—every individual has limited capacities and this points to the delimiting Allah, the Almighty. All individuals have not equal capacities, each one having a different orbit of his faculties. Take for instance the medical field. There is a doctor making ten thousand rupees a month. His friend, school-mate as well as class-mate, is all the time complaining of the inadequacy of his income ; he is having a thin time and his best efforts yield hardly one thousand per mensem. This disparity exists because the delimiting Allah, Lord of all power, fixed the orbit of the talents of each doctor and laid down that none of them shall go beyond it making such a step impossible for him. We shall call it the limit of an individual's capacities. But one can stay short of the limit of his talents and it is here that man lets himself down causing ultimately the downfall of the nation. If a man exerts his talents to their utmost limit, he reaches the apogee of his salvation. But if one does not exert his talents to their limit he is

a very unlucky person indeed and has to go through hard times. If Allah, the Magnificent, has granted someone the capacity to pray to him in the dead of night for six hours without relaxing in his diurnal commitments, when such a man prays for four hours instead of six, he fails to exert to the utmost limit of his capacities and wrongs himself thereby, for, he deprived himself of a one-third Divine bonus he could qualify himself for. If all the citizens of a nation, each and every one of its inhabitants, were to work up their respective talents to their utmost pitch, there would hardly be a compeer to it in the world in felicity and in showing more glorious results.

KHILAFAT LIBRARY

The Companion

When we cast a glance at the time of the Holy Prophet (peace of Allah and His blessings be with him) notwithstanding that there were among them some hypocrites and weak of faith, we find an overwhelming majority had reached the acme of the stretch of their talents through their association in training by the Holy Prophet (Allah's blessing and His peace be with him). It was, therefore, that when this people numbering a handful at the incipient stage and counted little in the context of world population and having no standing at all, clashed with Xerxes Hazrat Khalid bin Walid had only 18000 troops but they were so well-disciplined that they had exerted their capacities to their utmost limit reaching the apogee of their salvation and therefore established their superiority over far richer adversaries out-numbering them by hundreds of thousands. In other words, the aggregate of the talents of the Iranians who numbered hundreds of thousands was far less than the aggregate of the talents of the Muslims. If then a person goes as far as 50% of the limit of his capacities or falls two thirds short of the line fixing his limit, he is a failure; whether he went as far as half of the limit or covered 80% of it, he has flopped in a sense. Our universities pass the students getting 33% of the marks. I am giving this example so that kids should be able to appreciate the point. The person

who did not reach even one third of the orbit of his talents fails according to this standard. This standard is wrong but such a person fails in terms of it. Even our children would understand that a boy who could not secure 30% marks shall be plucked. Therefore the nation one quarter of whose population developed their talents to the extent of 80% of their utmost stretch, is doomed.

KHILAFAT LIBRARY

Wealth of nations

In short, the acme of salvation consists in developing one's capacities to their utmost limit, This is the wealth of a man, his material wealth, his mental wealth, his moral wealth and even his spiritual wealth. If all the citizens of Pakistan were to exert their individual talents to capacity to a man, our country shall become one of the richest and loveliest states of the world. Since morally speaking we are a religious nation attributed to Islam we shall be progressively growing mentally, morally and spiritually. Even America would not be able to compete with us in material progress and material wealth, nor China, Although these nations have in the field of material advancement travelled very far yet it is my considered view that by and large they have not yet reached the limit of their capacities, being still far short of the acme of their material, mental, moral and spiritual development. In fact, in the moral and spiritual sphere they are lagging far behind but even in material and intellectual fields they have not yet attained to the apogee of advancement. If Pakistan were to attain to its overall advancement, comparatively speaking it will have left these nations far behind. If we have earned 10 marks out of 100 and they have obtained 50 then no doubt they are far ahead of us; in fact about five lengths ahead. But if with the God-given capacity to secure 100 marks instead of ten marks we secure this maximum then we will have left them half-way behind.

The moral clearly therefore is that the principal asset of

KHILAFAT LIBRARY

a man is his capacity, his faculties and talents that Allah, the Supreme, has granted him. Now there is a talent engaged in manipulating earth. We call it agronomy. Another human talent is manipulating gold. This we call the profession of goldsmith, a source of income to him. Another talent is called surgery. A doctor employs his appliances. His body and mind have so developed (a combination of powers works in this world) that when he uses his lancet he draws a straight line without deflecting aught. As against him there is another doctor gifted with average capacity but he did not make any advance in knowledge and could not develop his talent properly; he operates on the kidney but inflicts a couple of cuts further afield because his talent missed full measure of its growth. In all these fields a living people should not settle for less than 100 per cent proficiency. People think it beyond the range of practicability Some time in order to bring home my point I speak humorously. They feel surprised. For instance if our medical college at Lahore passes candidates gaining 40% marks and one of its qualified doctors records three casualties out of every five of his patients because of his inefficiency, he cannot be blamed, his bland defence being that since he had qualified on seeuring 40% marks, 40% of his patients are accordingly getting well and since 60% of his inadequacy had been overlooked then there is no reason why the same percentage of his casualties should not be overlooked again. Evidently therefore reason dictates that in professions of this type we should insist on 100 pass percentage. Similar is the case of an engineer who has passed by securing 40% marks. He builds five houses. Of these roofs of two hold and of the rest three collapse. One cannot find fault with him, for, his plea would be that he had secured his pass marks on the basis of a 40% performance, there being no charge against him if the roofs of three houses gave way the fault lying with the office that gave him pass marks. I am citing these instances to press home the point that certain talents can be destructive if not developed to their fullest capabilities. There are however certain

talents which even half developed do not cause such grave harm but nevertheless deprive the nation of their potential value.

KHILAFAT LIBRARY

It is a great shame that a people who were granted such a beautiful teaching, setting forth clearly these questions, should lag so far behind China or America or Russia or Europe in this material world, in material affluence, in intellectual wealth and in mental development. There is evidently no room for nonsense in the life of the nation of Islam هم عن اللغو معرضون (The Quran : Al-Mominun 1) which carries the sense that this nation and its members shun every pursuit which retards the full and true growth of a talent. Now contemporary China has gone ahead of us though it is younger in years than Pakistan. We attained independence in 1947. China secured it in 1948 or 1949, It is younger than us by a year or two. I am not very sure about it but I can say with certainty that it is younger in years than our country but has outstripped us in the material and intellectual fields ; for the simple reason that God, the Excellent had not assured the Muslim that He would keep his talent in trim condition even if he remained immobile, nor did He tell a non-Muslim that his development will fall short of the maximum *pitch of his talents in spite of exertion on his part, This is* the law that obtains in the world. This is the law in force, the law of nature. Allah, the Magnificent, has laid down the law that whoever exerted to the full to develop the light of his talents, he shall become illumined. This life is not only material and intellectual. In fact moral and spiritual life are imperatives of this world and morally and spiritually speaking they are far behind us but from among the four fields I outlined wherever in the development of a corresponding talent they exerted they outpaced us. For, such happens to be the law of God, the Great. It is not His law that if you do not sow the seed in time, wheat shall grow in your farms because of your alignment with Islam, You can make a try by sowing wheat in March or April. God, the Excellent, laid down that if people used the

talents He had granted them in the manner prescribed by Him they will have results. It is to crown these talents with results that this world was made. It is therefore that God, the Sublime, said this universe had been pressed into the service of man. It has been pressed into service to produce grain, material for wearing apparel and oily substances and fuel etc, in fact an infinity of things that we are getting from the soil and yet we have never pondered how much we have to thank Allah, the Sublime, for. In short, it is through His pressing the elements into service that Allah, the Supreme, has employed every object of the earth for our benefit. God, the Supreme, had told the Muslim that He had placed at his disposal uranium. He had told Muslims very clearly about it but America and Russia derived the benefit. It is a great shame indeed. God, the Supreme, had told Muslims that whatever is found in the earth whether it is uranium or the particles of sand used in the manufacture of glass had been made for them. It meant that Allah, the Illustrious, had granted them faculties by developing which they could make optimum wealth in this world. He next pointed out the principle of progressive development, in other words, He explained that parents, environment and persons of individuals shoulder the responsibility for this growth and that as man advances he is honored with His bonuses.

Take to hard work

KHILAFAT LIBRARY

After these preliminaries I would call upon our grown-ups and our youth, our menfolk and womenfolk, our juveniles and our adults not to waste their time but to take to hard work. This hard work is not a mere word which when I utter is conveyed to your ears by its vibrations and is not understood hy people nor do they make up their minds to act. By hard work I mean, in the light of this introduction, to exert to capacity every God-granted talent and to achieve best results. When I use the word hard work it should not carry the impresslon that

KHILAFAT LIBRARY

one need not try to absorb Divine compassion through prayers. Truly speaking prayer is equated with effort and planning. The observation made by the Promised Messiah (peace and grace be on him) that prayer is planning and planning is prayer gives me a thrill. It is however true that prayer as an effort is a spiritual exercise. Now the four fingers of the human hand are separate entities. If two of these are not developed the collective power of four is lacking. In other words, what the four fingers would together accomplish normally would be beyond their powers now. Now if the little finger of a capacity is physically developed and the index finger of a capacity is intellectually grown strong but the two middle fingers failed to make any advancement morally and intellectually, they are in the idiom of Islam maimed, for they made no moral and spiritual progress. But they are in ignorance. They have no knowledge. They have no idea of the teachings of Islam. Nobody taught them the Holy Quran. Nobody instructed them in its verities. They could not therefore cultivate relationship with Allah, the Supreme. They have no idea of His love and know not how mercifully He deals with His servants. They have never witnessed these spectacles. They have some excuse. But so far as capacities are concerned they have no excuse. But so far as environment is concerned they have some excuse. But can you come up with this excuse? Because you have been granted by God, the Great, a book like the Holy Quran. He has granted you the light of the Holy Prophet (peace of Allah and His blessings be with him) and placed before you his life as a model, but other nations have not before their eyes a model like the Holy Prophet (blessings of Allah and His peace be with him). Nor have they a book like the Holy Quran. Their excuse can be appreciated to an extent from a secular viewpoint. But it is wholly the concern of Allah, the Excellent. He knows best and we are not concerned with it. Still our minds sense a grain of justice in their plea. But who on earth would accept the apology of the Muslims? None at all. It is therefore hardly any use or matter of pleasure for us to call

others paralysed. If the two fingers of their hand are maimed and the other two are active and if in spite of a capacity to outpace them and a better environment all the four fingers of your hand are maimed, then a reference to their partial paralysis can be of little advantage to you. It is quite likely that being in a worse plight than them you might even fail to arouse any compassion in your heart for them.

KHILAFAT LIBRARY

In fine, every Ahmadi should exert himself pushing him self hard the way God, the Magnificent commands. Every indi vidual Ahmadi should see to it that the true potential of his talents as granted to him by Allah, the Sublime, is advantageously developed to capacity. If today the Ahmadies of Pakistan develop their talents to their full extent, the entire face of our dear country will change, even though we are fewer in numbers. In other words if we accumulate the maximum of emoluments that we can collect in all the four fields, the assets of Pakistan will multiply in such a proportion that no other power of the world will be able to challenge it. But if the audience listen to sermons and fail in practice and waste their time and the youth whom God, the Sublime, has granted wisdom should keep slaughtering their minds heartlessly and the professionals whom Allah, the Excellent, has granted the talent to beautify the world fail to add charm to life then there is little ground for hope. But if we work, then our country shall rank among the wealthiest nations in the world and then the whole world will grow rich but at present I am talking of my own country though as a movement we are committed to bring happiness to all mankind. We are a handful but if all the inhabitants of Pakistan join this great expedition initiated to bring about the supremacy of Islam then I can say we shall sit at the top of the world. It, however, we Ahmadies alone who are a small community reach the summit of our salvation through development of our powers, capacities and talents to their highest pitch, then we shall collect so much plenitude in every field that the entirc map of the country will undergo a transformation.

Take pity therefore on your souls and in compassionate concern for mankind develop to capacity your God-given talents and when you reach that pinnacle of your powers pray to your Lord "O our Lord Thou granted us by Thy overwhelming love talents and fixed their orbit. Then Thou gave us the ability to march ahead step by step. Now we have reached our summit. Now turning inside we pray since Thou has granted us ability to attain to the limit of our capacities and talents and reach thereby the apogee of our salvation, grant us now the power to serve mankind in ever-increasing measure. Amen"

Eng : A.G. Soofi

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Individuals should live as Muslims
First Pre-condition for official Islamic legislation

(By the late Amir-al-Mominin the Khalifa-tul-Masih II)

I reckon it is of importance for Muslims here and abroad, in every corner and country of the globe to take note of the fact without which all efforts and all protestations stand nullified that our religion advances the reality that it is the living religion that shall endure until the doomsday. Other religions of the world claim to be genuine too but Islam and Quran advance a faith that has ever been snstained by God, the Supreme, by means of His signs and manifestation of His power. Therefore as believers in a living religion there should be some evident signs of life in its followers. Has not God, the Great, been manifesting His powers to the world through the Holy Prophet (peace and blessings of Allah be on him), his companions and his followers? He has been giving evidence of His support in such a manner that made people marvel that there was a dispensation in the world which did not depend for support only on material resources but that a Being far above material factors created for its reinforcement extra-ordinary means. That dispensation is alive in this age too. In the Holy Quran, Allah, the Sublime, says in clear language "Our party shall always prevail" If it means that the party of God shall prevail if it has more guns or more men then there is nothing so wonderful about it. It happens all over the world that the party possessing greater resources wins. In sueh a case there remains no distinguishing factor setting apart the members of God's party. The truth of the matter is that when Allah, the Supreme, said "Our party shall always dominate" it means that even if it commanded scanty means it shall win through His support. The

promise of Allah, the Illustrious, therefore is that despite scantines of means, even in absence of factors that make for victory, His party will overwhelm the enemy. This victory shall take the shape of angels that Allah, the Sublime, sent down in support of the Muslims at Badr and Uhd in the time of the Holy Prophet (peace of Allah and His blessings be with him). They infused terror in the hearts of infidels and so strengthend the hands of Muslims that they overwhelmed the enemy who wielded big power and was superior in numbers. But it is essential that in order to deserve the support of Divine signs one should qualify for it.

KHILAFAT LIBRARY

It is of primary importance, I feel, that every Muslim worth the name should be imbued with a desire to turn his gaze 1300 years back. We can never hope to succeed in our objectives if after a look at our environment we decide through a stock-taking of the way other nations of the world are progressing, to follow in their footsteps, in total disregard of the commands of Allah, the Magnificent, and of the directives of the Holy Prophet (blessings of Allah and His peace be with him). For, God, the Supreme, has made two promises to Muslims which He has not made to other nations. And since there are such Divine promises to Muslims as are not shared by other peoples, we shall have therefore to create a situation which other nations would not share with us. The only way it will shape up is that we should endeavour to live up to the teachings brought to us by our master and chief, the Holy Prophet Muhammad (peace of Allah and His blessings be on him) and dye ourselves in the dye of his choice and avoid practices that run counter to Islam. If we fail to act in this manner and betake ourselves solely to temporal schemes or make ourselves extremely hardworking and wise and alert to pass as the worthiest puplis of the West then let us remember that the Holy Quran does not hold forth the promise that Allah, the Excellent, will support the good pupils of the west. The Holy Quran, on the contrary, says that "if you love Allah then follow in the footsteps of the

Holy Prophet Muhammad and Allah the Supreme, will love you in return." The support and help of Allah can be available only when Muslims would endeavour to follow in the footprints of the Holy Prophet Muhammad (blessings of Allah and His peace with him).

There is no doubt about it that people of contemporary age do not favor some of the teachings of Islam. But the question is if he has to choose between pleasing the people and pleasing the Holy Prophet Muhammad (peace and blessings of Allah be on him) which of the two alternatives he will opt for? Certainly a true Muslim would choose to respect the directives of the Holy Prophet Muhammad (peace of Allah and His blessings be on him) regardless of people's adverse reactions and their unfavourable opinion. It is however my personal experience that if we explain to people that a particular attitude taken by us is under an Islamic directive, only highly bigoted persons would feel annoyed and the genteel class would appreciate it. During my visit to England I found that when the respectable section of the society learned that we do not shake hands with womenfolk not to degrade them but in obedience to an Islamic injunction they did not have any feeling of abhorance, on the contrary they appreciated it.

KHILAFAT LIBRARY

Islamic life an individual responsibility

In short, it is of imperative importance that we should enforce the law and rule of Islam on our own persons. We have no chance of success otherwise. Currently there is a great agitation in public favoring promulgation of Islamic law in Pakistan. I have not at all been able to understand what they mean by promulgation of the law of Islam. The crux of the matter which should be a subject of concern for each individual is whether the Islamic law has any significance for the individual Muslim. Evidently when it involves every individual Muslim why do they not then live up to it? Is there any law in Pakistan barring ritual prayers? Is there any law in Pakistan forbidding

obedience to the law of Islamic shariat ?· If there is no such law then why Muslims do not offer prescribed prayers if they truly want the Islamic law to be placed on the statute ? Why don't they obey the directives of Islam ? It may be said that Pakistan has made no law making observance of prayer an obligatory duty of every individual. The question arises if Pakistan has enacted no such legislation does any law of Pakistan obligate people to drink or dance or sing or is there a law that forbids observance of prayers threaenting to award a 6-month imprisonment sentence for a visit to the mosque ? When there is no such law in Pakistan then why don't the Muslims, if they are true believers, live up to the laws made by the Holy Prophet Muhammad (peace and blessings of Allah be on him) and why are they waiting for Pakistan to enact some legistation about these matters ? Will the law passed by Pakistan have greater binding force than the law passed by the Holy Prophet Muhammad (peace of Allah and His blessings be with him) or will it be more weighty ?

KHILAFAT LIBRARY

The true position is that we have with us a spiritual code and it is within our own power to work it out in our lives. If today all the Muslims, in obedience to the law passed by the Holy Prophet Muhammad (peace and blessings of Allah be on him), start saying their prayers regularly, with all the mosques thus bustling with life, what government would dare take an interdictory measure ? If the Muslims do so surely then the Islamic law will have become operative and no further legistation will be required in this behalf. I agree that there are still a few things that have to be handled by the government and lie outside our jurisdiction and only the Pakistan legislature can take appropriate steps in that respect and the masses cannot take any measures. Here the question arises why no step has been taken in that direction. I have well pondered the point and am of the view that ministers and responsible leaders feel that those who make such demand are not serious enough and if they had been really serious they would have certainly implemented

in their homes the relevant laws of Islam. Since they do not do so, it is evident that their call on the government to enforce Islamic laws lacks substance. If ministers and leaders feel convinced that every Pakistani Muslim is a true believer and is not in a mood to put up with any anti-Islamic thing whether it comes from his officer or his subordinate or his wife or his son, the legal system of Pakistan would forthwith be patterned to the Islamic law and it would be islamicized before the sun sets. Obviously a government must have some support behind it. It has the support of the army. If every soldier has true zeal for Islam and if the government knows that the whole army will rise in mutiny if anything anti Islamic was done, what government would hesitate to promulgate the Islamic law? Government has behind it the police force. If every policeman is a true believer imbued with true sense of jealousy for Islam and the authorties know for sure that anti-Islamic ideas will not be tolerated by the Police force and would only spark a revolt among them, what government is there that could refuse to enact Islamic laws?

KHILAFAT LIBRARY

Force of Public demand

Why Pharoah slew thousands of male children of Israel at the time of Moses? He did so because he knew that the responsible elements in his government did not disapprove of it. If a modern government were to take a similar decision it shall not survive a single day. The day it announced this decision, public revolt will throw it out. The question will not then arise whether 50% people were against the government or 80% a whole people will rise against it and it will not last a single day in the face of public opposition. Similarly if the public is truly Muslim the trend of its emotional force and its united demand shall carry such weight that the government will have no option but to give in. Man is decidedly wiser than animals. We often see when two dogs face each other they first exchange

growls, but soon one turns his tail and makes off ; he feels his rival is more than his match. When a dog has the sense to realize that his rival is stronger than him how then would a government, knowing that the people were united in forcing a demand, refuse to meet that demand ? In such an event the government would not last one minute. If an officer gives an order to his peon who hollers back that since the officer had little regard for Islamic ordinances he will therefore not be obeyed and when a husband approached his wife who refuses to have any truck with him because he was not a staunch Muslim, if things started happening in this manner in every home and in every office then would a government put up any resistence ?

It is therefore the foremost duty of the people to create Islam within their hearts failing which there is little gain in clamouring for an Islamic order. If one believes at heart that prayer is a useless exercise, when a law prescribing prayer is passed, it will be of no value to him. The truth of the matter is that a very large section of the Muslims neglects the duty of prayer not because it does not have any faith in it but because it believes Allah, the Forgiving and Compassinate will overlook their failure to offer prayer since He has to forgive sinners and if there were no sinners whom is He going to forgive. It is not the question whether this explanatien is correct or untenable the fact nevertheless remains that this is an answer that these people have cooked up.

KHILAFAT LIBRARY

Divergent views on Islamic Laws

There is yet another section of people who aver that Islamic laws were devised in the early days to reform the Arabs who were a wild people and were very dirty. The Holy Prophet (peace of Allah and His blessings be on him) commanded them to keep their bodies and dress clean. They were disorganized and in a disorderly condition. Islam required of them to gather together in mosques five times a day, In this manner they

were commanded to offer prayers but the true aim was that since they would visit the houses of worship in awe of God, the Supreme, they would get acquianted with the circumstances of their nation and the conditions prevailing in their country. This would lead to political awakening among them and they will then exert themselves to dominate the world.

KHILAFAT LIBRARY

I remember reading in a paper when I was a child an article on this subject. A gentlemen who was supposed to be a Muslim missionary, on return from Japan and America where he had done mission work, gave a talk at Aligarh which appeared in a paper. He said that people who said that prayers were very important and should be offered in congregation five times daily in the mosque failed to ponder the point that Islam was a universal religion, that its commands had a different complexion in the contemporary world from what they had in the early times, and that the commandments would remain but their shapes would change according to circumstances, that the Arabs were an ignorant people and had scant dress to wear when they were commanded obeisance and prostration but that if prostration were performed now the creases of pants would be roughed up and that if the Holy Prophet (peace and blessings of Allah be on him) were living in the modern days he would have certainly amended the order and would have dispensed with obeisance and prostration and would have settled for a law requiring short bowing of the head while one kept seated on the bench. He further said about fasting that it was recommanded for gourmets and that Arabs being a wild people had scant regard for their stomachs that therefore Islam made fasting obligatory on them, and that since in the modern age of civilization people took good care of their stomachs and that if now one were to have a repast in the morning and the evening and take a piece of cake and some cookies and abstain from eating for the rest of the day that should satisfy the fasting requirement. In short, there are many Muslims who regard at heart the duties of worship as out of date and superfluous in

KHILAFAT LIBRARY

the modern times. If a law making prayers obligatory were passed one who has scant regard for Islamic commandments would certainly observe the duty for public show but would at heart invoke imprecations on its authors. The rest of the people will be praising Allah for this but he will be invoking curses on himself and on the legislators. He will no doubt be manifestly offering prayers but in truth it will not count as worship, for, prayer in an attitude of the heart. I differ as much with the man who holds that prayer is purely an attitude of the heart as I differ with the man who believes that simply going through motions satisfies the duties of prayer and does not take into account sincerity and warmth of heart-felt love. The truth of the matter is that prayer is both form and attitude of heart and a combination of both is a source of blessing for the worshipper. If one keeps rememberance of God in his heart only but does not offer ritual prayer he is simply deceiving himself. Does one respect the wish of his loved one or disregard it? It it strange indeed that one should profess love for God, the Sublime, but should feel shy of furnishing any evidence of it while believing at the same time that He had commanded prostration and yet there was no inclination on his part to implement it; or prayer motions are gone through with a heart totally inattentive to God; this is no prayer. In fact, it is a physical exercise and would only tone up the body as P. T. builds the body of soldiers but it would not generate any light in the heart.

A few months back I visited Sind where a Hindu came to see me. He had not migrated (to India) He was on friendly terms with local Muslims. I asked him since he had been very close to Muslims for long did he cultivate an insight into the Islamic faith. He said all religions were good, his as well as ours. Then I told him that if all shared excellence of ethics what was there to prevent him from entering the ranks of Islam and that there must be some difference which was keeping both us and him in the folds of our respective faiths and that if both were alike Hindus would have become Muslims or vice

KHILAFAT LIBRARY

versa. There was therefore, I said, a difference because of which we feel we should have a distinct entity. Then I asked him if he had ever made a comparative study of the Muslim prayer and worship prescribed by his own religion and if so which of the two he thought was better, he said the Kaaba (the House of Allah in Mecca) and the temple (Hindu Idol stall) were in the heart of man and that ritual worship was redundant. I asked him if he was married. He said he was. I enquired of him if he had any children. He answered in the affirmative. I then asked him if he ever showed affection to them. He said he surely did. Then I told him that since true affection resided in heart why then he was expressing it through open acts of love and was it not because he thought affection of the heart was inadequete unless accompanied by open expression of love to wife and by kissing children and why then he thought in respect of love of God that the Kaaba and the temple had their seat in the heart and no open expressions of love were called for. The truth of the matter is that the inner feelings and the external expressions are both complementary and make a man perfect. If both are not combined there is no result possible. If you put the daintiest thing in a dirty dish, the delicacy will vitiate but if you try to receive a thing for which you have no vessel if will drop. It takes us to the conclusion that a vessel is also a part of the scheme of things and it should be clean as well. The same applies to prayer, fasting, Hajj pilgrimage and other duties of worship. On the one hand Allah, the Magnificent, requires of man through the Holy Quran, to sacrifice animals and has at the same time made it clear that their blood and flesh do not reach Him and that it is only the sincerity of the believer's heart that does and yet He did not tell man not to offer sacrifices of animals but required of him to make these sacrifices in the spirit of obedience to a command of His adored Lord and to meet the purposes He has set in respect of it namely that meat should become thus available to the poor

man who is starving or who cannot afford a better daily fare than bread and lintels. In this manner one's heart is deterged and feelings of compassion for the poor and the neighbour are activated and a command of God, the Excellent, is implemented. It is therefore of cardinal importance that Muslims should exert to make themselves true believers. Once this step is taken the responsible leaders will take genuine interest in taking initiative in respect of laws that are the responsibility of the government and shall be obliged to promulgate Islamic legislation.

Eng: A. G. Soofi.

KHILAFAT LIBRARY

In the Company of the Promised Messiah

VI

(By Ch. Ali Muhammad B.A. B.T.)

The year 1992 continued)

KHILAFAT LIBRARY

The Mian Family of Lahore.

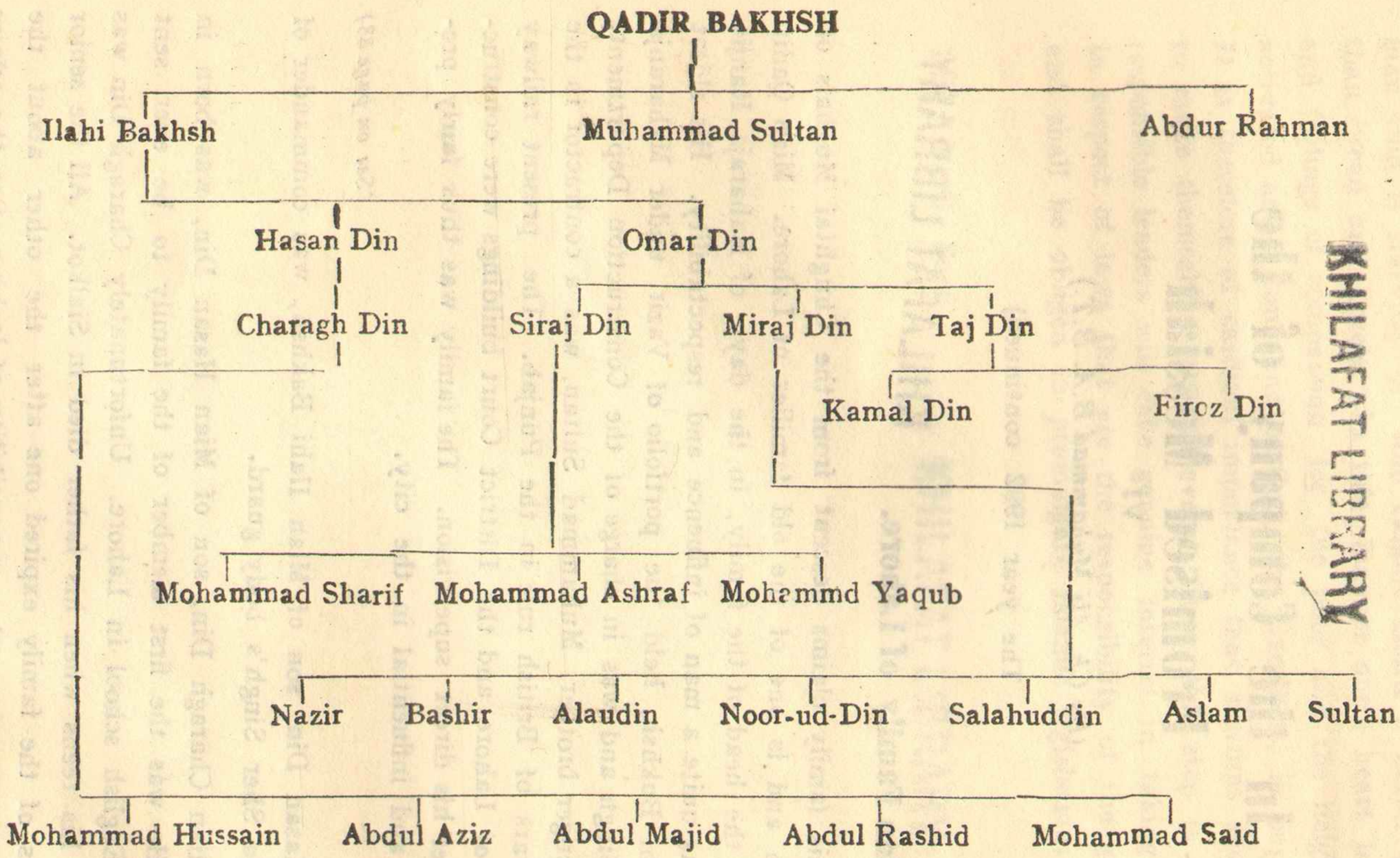
This family claims descent from the Chughtai Mughals of Turkistan and is one of the old families of Lahore. Mian Qadir Bakhsh, the head of the family, in the days of Maharaja Ranjit Singh was quite a man of influence and respectability. His eldest son, Ilahi Bukhsh, held the portfolio of Vazir under Maharanja Ranjit Singh and was in charge of the Construction Department. His younger brother, Muhammad Sultan, was a contractor in the early years of British rule in the Punjab. The present railway Station of Lahore and the District Court buildings were constructed under his direct supervision. The family was thus fairly prosperous and influential in the city.

(See on page 88)

Hasan Din, son of Mian Ilahi Bakhsh, was commander of Maharaja Sher Singh's body guard.

Mian Charagh Din, son of Mian Hasan Din, was born in 1847. He was the first member of the family to be ever sent to an English school in Lahore. Unfortunately Charagh Din was still in his teens when his father died in Sialkot. All the senior members of the family expired one after the other about the year 1866, therefore, the responsibility of looking after the affairs

KHILAFAT LIBRARY



KHILAFAT LIBRARY

of the family devolved upon the young shoulders of Mian Chargah Din. Much of the large property was usurped by the agents. Mian Charagh Din secured a job in the Chief Engineer's Office (canals) and faithfully served the department for full forty one years with deligence and honesty. He retired on a pension of about 100/p.m. As head of the family he was respected by young and old alike for his polite manners and personal goodness. He preferred the society of good and honest people and as such, he developed the friendship of Hazrat Mirza Ghulam Ahmad of Qadian in the early years of his life. Mian Sahib paid a visit to Qadian when the Barahin-i-Ahmadiyya was being compiled. He was also invited to Aqiqa dinner party of Bashir, the first born son of the Promised Messiah (peace be on him). Mian Charagh Din was pledged at the hand of a certain Sayyad Muhammad Saddiq. When Hazrat Mirza Ghulam Ahmad of Qadian issued a general proclamation inviting people to pledge at his hand, Mian Charagh Din of Lahore hesitated in the matter, not because he had any doubt about the good faith of the claimant, but because he was already pledged at the hand of another person ; but when he asked the Promised Messiah himself if he stood in need of offering his allegiance to him, the Promised Messiah replied that when the Messiah had appeared all previous baits (pledges) were cancelled and that each and every person should pledge at his hand, so the Mian Sahib at once offered his allegiance to the Promised Messiah (1893). His cousin Mian Miraj Din was however the first member of the family to offer his allegiance to the Promised Messiah, then his younger son Mian Abdul Aziz (Mughal) and Hakim Muhammad Hussain (Marham-i-Isa) followed suit. It is to the credit of the Mian family that all members young and old, women and children joined the fold of Ahmadiyyat, all well-known for their sincerity and attachment to the Movement. Mian Charagh Din's house in Lahore was a haven of rest for all Ahmadies who visited Lahore long before the Ahmadiyya Mosque outside the Delhi Gate was contructed. Even the Promised Messiah would prefer putting up at his house. At the behest of his

spiritual Master, the Promised Messiah, (peace be on him) Mian Charagh Din served the Ahmadiyya Movement in the capacity of Accountant, Sadr Anjuman Ahmadiyya. He was also appointed a trustee of the Sadr Anjuman by Hazrat Khalifa-tul-Mesih II.

Only a week after his wife's demise, Mian Charagh Din fell dangerously ill. He was still in his death-bed when he heard the happy news that Dr. Sadiq had been granted permission to enter America as a Muslim Missionary. The Mian Sahib was pleased to hear the glad tidings. He expired on May 17, 1920, his body was taken to Qadian to be interred in the Bahishti Maqbara there. May his soul rest in peace.

Hakim Muhammad Hussain (Marham-i-Isa)

Hakim Muhammad Hussain was the eldest son of Mian Charagh Din of Lahore. Up to the age of five the boy, Muhammad Hussain, could neither speak no walk. His father was naturally anxious about the health of the boy and requested his spiritual Master, the Promised Messiah, to pray for him. The Promised Messiah sent for the boy and then prayed for him. The boy gradually recovered. He talked and walked freely and frequently till the last days of his life. He was sent to an English school in Lahore but he showed no inclination for English education. He told his father that he liked to be a physician rather than a lawyer or engineer. His father allowed him to take the line of his own choice. Mian Muhammad Hussain got diplomas in Medicine from the Punjab University and set up a dispensary in Lahore.

KHILAFAT LIBRARY

Jesus' Ointment (مرہم عیسیٰ)

The Promised Messiah, as a student of medicine, knew that all Arabic and Persian books on medicine did make a mention of an ointment called the مرہم عیسیٰ which was prepared 1900 years ago for healing the wounds of Jesus Christ which he had received at the time of his crucifixion.

Hakim Muhammad Hussain took note of it and determined to study the component ingridients of the medicine as given in the various *qarabadins* (materia medica) in Arabia and Persian. He succeeded in collecting the original ingredients in their pure form and prepared what he called the مرہم عیسیٰ (jesus' Ointment) It was a panacea for hurts and wounds. He then advertized the ointment by means of big posters. The design of the advertisement was as under :

1. The name of the ointment (at the top).
2. Picture of Jesus Christ showing his wounds to his disciples in the centre).
3. Uses of the ointment.
4. Lastly, that Jesus Christ cured the stricken people but this ointment cured the wounds of Jesus Christ himself.

KHILAFAT LIBRARY

The bills were posted throughout the city of Lahore in all public places, streets and thoroughfares. A wave of indignation ran through the Christian rank and file. The British Deputy Commissioner of Lahore ordered Hakim Muhammad Hussain to remove the posters under threat of persecution.

The Hakim refused to comply with the orders. The case was put up in the court of the Sessions Judge who also happened to be a British. He flew into a rage when he looked at the poster. He dismissed the appeal filed by the Hakim Sahib who next filed an appeal in the Chief Court, Lahore. On the given date the Chief Court was thronged with Christians, from the Bishop of Lahore down to ordinary leymen. The Muslims were no less ccnspicuous there than the Christians. The Promised Messiah (peace be on him) wrote with his own hands a statement to be submitted to the court which ran as follows :

> "We learn from the New Testament that Jesus showed his wounds to the apostles after his crucifixion and one of them was a physician. Luke is mentioned in the books of the Bible as

"dear physician". The books on medicine speak of an ointment which is said to have been prepared for healing Jesus'wounds. And Jesus Christ, throughout the whole span of his life, never met any mishap, except that of crucifixion, when he received wounds on his hands and feet for which an ointment was needed.

So the Injeels tell us that Jesus received wounds on his hands and the books of medicine also tell us that his wounds were healed by the application of this ointment".

(Lahore Tarikh-i-Ahmadiyat P. 121).

As fate would have it, the case was heard by a British Judge of the Chief Court. When he saw the poster he too flew into a rage like the British judges in the lower courts, and cried out, "Who wrote this poster"? The Hakim stood up and said, "The writer is standing before you, sir". But the judge, in the fury of rage, could not see who stood before him and was answering his question.

KHILAFAT LIBRARY

At long last the advertizement after a brief modification was accepted by the court. Hakim Muhammad Hussain in his younger days was an admirer of Sir Sayyad Ahmad of Delhi but when he studied the Ahmadiyya literature he became a devout follower of Hazrat Mirza Ghulam Ahmad the Promised Messiah (peace be on him). He tendered his allegiance to the Promised Messiah in 1892. He was also present at the Great Religions controversy between the Muslims and Christians in 1893, as well as the prayer duel between Maulvi Abdul Haq and the Promised Messiah at Amritsar in May, 1893. Hakim Muhammad Hussain and Sufi Nabi Bakhsh often had religious talks with Pandit Lekh Ram in Lahore. It was only ten days before the murder of the Pandit on March 6, 1897 when both the Ahmadi friends had a religious talk with the leader of the Arya Samaj.

The Hakim Sahib was a passionate lover of the Holy Quran, the Holy Prophet (peace and blessings of God be on

him), the Promised Messiah (peace be on him). Hazrat Maulana Noor-ud-Din and Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul-Masih II of pious memory. His views concerning, the Khilafat in Ahmadiyyat coincided first with those of the "Paigham Party" of Lahore but the love of the family of the Promised Messiah (peace be on him) finally brought him back to Qadian and he died a true and sincere Ahmadi on October 28, 1954 at the green old age of 96 and was entombed in the Bahishti Maqbara, Rabwah.

Mian Siraj Din and Mian Taj Din, cousins of Mian Charagh Din were good and sincere Ahmadies. Similarly Mian Abdul Majid, Mian Muhammad said, Mian Abdul Aziz (Mughal), the three sons of Mian Charagh Din were stars of the Mian Family of Lahore.

KHILAFAT LIBRARY

Mian Muhammad Sharif, son of Mian Siraj Din, was born on May 30, 1882. He joined the fold of Ahmadiyyat at the age of 15 on March, 5, 1897, one day before the murder of Pandit Lekh Ram at Lahore. In 1902, a certain Mr. Abdul Haq, a B.A. student of Mission College, Lahore, came to Qadian. During his stay he had a talk about the religion of Islam with the Promised Messiah (peace be on him). Finding the answers satisfactory he joined the fold of Ahmadiyyat. The Promised Messiah gave him Rs. 50 to purchase books and complete his education so that the reverend gentlemen of his college might not say that his conversion to Ahmadiyyat had stood in the way of his educational progress. Being a class-fellow of Mian Muhammad Sharif, Abdul Haq straight away went to the Mian Sahib and stayed with him, prepared for his Degree examination and returned to Qadian. The Promised Messiah asked him how he had fared in the examination. He said that his papers were only fairly satisfactory. The Promised Messiah said that he had prayed for his success in the examination and just possible, that he might receive some good news from God in the near future. The good news did come at last and he was declared successful in the examination. Mian Muhammad Sharif after passing.

his B.A. Examination in 1905, wrote to the Promised Messiah that he intended to go to England for higher education. The Promised Messiah (peace be on him) did not like the idea as atheism reigned supreme in European countries and religion was no more than a pastime with them. Mian Sahib gave up the idea for good. He secured a Government job and retired as first class magistrate. Mian Muhammad Sharif relates that he accompained his uncle, Mian Charagh Din to Qadian only a short time before the Promised Messiah's sad demise in 1908. "We met the Promised Messiah in the upper storey of his house and were entertained to cold drinks. During the talk the Promised Messiah remarked that visits to Qadian should be frequent as the time was too short. This visit of ours proved to be the last as the Promised Messiah expired soon after on May, 26, 1908 at Lahore."

Mian Muhammad Sharif is by the grace of God still alive and has a nice house at Rabwah.

KHILAFAT LIBRARY

Secular Humanism: America's Anti-Faith

(By Yahya Shahin el-Amriki, Baltimore, Maryland, U.S.A.)

Secular humanism, a branch of philosophical atheism, has become the official national religion in the United States. The firm entrenchment of and official sanction granted to secular humanism marks a significant stage in the decline of the Christian faith. In the *Holy Quran*, the Most Merciful God states that "We lead them to destruction step by step". (7, 182). The early Church Councils of Christendom placed a man on the Throne of God as they formulated doctrines for the religion they were creating. The worship of a specific individual-Prophet Jesus of Nazareth, peace be upon him-became the central theme. Under the harsh tuteladge of modern collectivist leaders, Christians now turn from traditional man-worship of Jesus Christ in favor of the worship of the mass generalized man. In this stage of decline, man-worship has reached its deadly conclusion in the rejection of God altogether, even as a partner in Divinity, substituting instead the worship of man himself, without God.

KHILAFAT LIBRARY

Official Anti-Religion

The First Amendment to the Constitution of the United States proclaims that there shall be "no law respecting an establishment of religion." That is, no specific religion shall be favored above any other, nor shall any one religion be established as the official state religion. By crafty deceit, influential collectivist government advisors have brought about the re-interpretation of this amendment to mean that government shall have nothing to do with religion, and that there shall be nothing God-like in government at all. This enables those who plan the assault on religion in America to lay the groundwork for the establishment

KHILAFAT LIBRARY

of secular humanism as the official State "religion." Can atheism be substituted for religion, and be called a religion itself in order to offset this? The State of California has ruled that there can be a religion of atheism as belief in God is not required to be legally acknowledged as a religion. This ruling has been affirmed nationally in the United States. While attacking the basis and standing of traditional faith in God and claiming to keep religion out of government, the government vigorously pursues a course of intrusion into the affairs of religious bodies.

Ludwig Feuerbach, the "father of humanism", has as his aim in life to change men from theologians to anthropologists. He sought to take the sights of man away from the hereafter and turn them to the here and now. If there is a God, this arrogant materialist stated, He is created by man. By eliminating submission to God, Feuerbach believes that he frees man from Divine law. Without the Guidance of God, man must study himself, come to his own conclusions, and make his own laws.

As the political hack of the double-faced conspirators, Karl Marx, put it-with God dethorned, man becomes supreme, or man becomes god himself. Yet we hear of Muslim Marxists! Could anything be more contradictory? The *Holy Quran* warns that such heretic-philosophers "desire to put out the light of Allah with their mouths, and the Gracious God assures us that "Allah will allow nothing save the perfection of His light, though the followers of wrong idealogies be averse." (9, 32).

American's own philosopher, John Dewey, introduces toxic humanism into one of its most destructive areas—education. His notion of progressive education is that truth will arise out of collective man, whether the assembly be a legislative body or a currently popular weird sensitivity training session. To conform to the group rather than the standard established by God, is the highest good. Dewey is a signer of the *Humanist Manifesto*, and advanced the creed which demands that the difference between the secular and sacred can no longer be maintained. What about God? He is in each of us, and therefore all of us toge-

ther make God. Therefore, collectivism enters theology and becomes the basis for the existence of God Himself. It is interesting to note that the collectivist movement in Russia and in other red areas is clearly atheist but the concept of secular humanism allows the very same collectivist atheism to parade in the West as "religion".

Always appealing to man's noble idealism and parading themselves as agents of human welfare the cunning agents of humanism pour forth their arguments against religion in the American mass media on the college campus and in their churches. Humanism has penetrated the government to the extent that it is unquestionably the guiding philosophy of the major judicial bodies in America. Recent court decisions have ruled against prayer and the reading of scripture in public schools. Such court ruling pave the way for the legal official promotion of atheism by the government in its school systems. Teachers and the official texts they use indoctrinate American youngsters in God-less philosophy ; even Biblical accounts are scrupulously avoided in class. Little children are not allowed to bring their religious story books to class but strange science fiction and fantastic fairy tales are allowed. In a Baltimore County school, a parent protested and insisted upon her costitutional right to voluntary Bible reading in school. In response, the Principal of the school confined such activisy to a dark room before school hours without parental or teacher supervision. Please remember, this is in the United States and not in a nation enslaved by avowedly atheist God-hating communists.

KHILAFAT LIBRARY

Christianity Powerless

Christianity has proven powerless to counter the fierce drive for secular humanism in America to the extent that the National Council of Churches has become another instrument in the promotion of this anti-faith. Man is led away from God in his church by the slick persuasive modernist arguments. Christianity is played out and self-defeated ; it cannot provide the antidote

to the toxic effects of humanism - man's worship of himself. Tracing the development of humanism, one must examine the religious liberalism of the German Rationalist period of European Christianity. During the first half of the twentieth century, it was called modernism. Religious liberalism gained control of every seminary of every major Protestant denomination. To these theologians, the very idea of God was declared obsolete as they settled themselves on His Throne and began to write their own plan for salvation. Man would save himselfthrough self - generated ambiguous attitudes of love, peace, and happiness. To man's drive for self - gratification, these "religious leaders" responded with hedonism and existentialism. The flesh, once scorned by their predecessors, was now elevated high above the spirit. Social life and values were placed far above spiritual life and values.

KHILAFAT LIBRARY

Like communism, its materialist twin, secular humanism has its manifesto, published in 1933. In *Humanist Manifesto*, the rejection of the Divine and declaration of manworship is stated this way-"Today, *man's* larger understanding of the universe, his scientific achievement, and his deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of *religion*. Such a vital fearless and frank *religion*, capable of furnishing adequate *social* goals and personal satisfactions may appear to many people as a complete break with the past...it is none the less obvious that any *religion* that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To *establish* such a religion is a major necessity of the present."

What immediately comes to the mind of the American Muslim is that his Christian fellow citizens do indeed stand in need of a dynamic force for the needs of this age. He must declare "Alhamdulillah !", all praises are due to the Great God who has given us Islam, the perfect Faith for this and every age. The establishment of a new Godless anti-religion which this *Manifesto* calls for is certainly not needed.

Islam shall Save America

"To Allah belongs the East and the West." Let us remind ourselves that secular humanism is not synonymous with Western Civilization, is not fundamentally un-Islamic. The Judaic-Christian basis of what is usually referred to as Western Civilization is a basis of law and a belief in God's laws. Islam does not seek to destroy this foundation, but is destined to purify Western Civilization of its heresies and licenses. While Islam is breaking the cross of Church in America, we must encounter and slay this beast of intellectual humanism. This horrible 23th century plague seeks to uproot Western Civilization ; it is surely a radical break from its best values.

KHILAFAT LIBRARY

Our spiritual Master, the Holy Prophet Muhammad, peace and blessings of God be upon him, has wisely informed us that this world is a prison for the true believer and a paradise for the atheist. While the conscious agents of evil are building themselves a heavenly empire of power, the advance of selular humanism is certainly levying its toll—scores of Americans without any faith at all, homeless souls. One cannot help observing the many corrupt diversions rampant in American cities to realize the effects of transferring allegiance from God to collective man. Man is the new god ; his works are worshipped and his wisdom enshrined. He is utterly deceived, except for a few, by the poisonous hypocricy which grips the once land of the free and home of the brave. But the triumph of Islam is promised in the *Holy Quran*. The moral pretence of the humanists will be shattered by the superior moral attitude of Islam. The true role of man will be learned from the example of the Perfect Man, the Holy Prophet Muhammad, peace and blessings of God be upon him. The subtle deceptions will be exposed by the intense Light of Islam and wither away. These are the promised last days when the prophecy is fulfilled. Those reduced to animal level of existence by seculor humanism will be raised from the dead by the Promised Messiah of Islam. Growing incidence of marital infidelity, narcotic addiction, homosexuality,

and other forms of spiritual suicide will be banished by the Power and Grace of Allah upon a submissive infant Muslim America. Secularism will retreat from the halls of learning as the praises of Allah resound therein, and the true object of science—the discovery of His Creation—will rule our academies. When the attributes of Allah are manifested by the brothers and sisters of a Muslim America, many moons will be reached. By the Grace and Mercy of Allah, the renaissance of Islam ushered in by the advent of the Promised Messiah will reach optimum fruition and the grip of intellectual secularism, atheism, materialism, and collectivism will be broken. Surely when Truth will come, falsehood will perish, by His Holy Will.

KHILAFAT LIBRARY

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)
7. **Islam in Africa** *by* Mirza Mubarak Ahmad
8. **Our Foreign Missions** *by* M. Mubarak Ahmad
9. **Where did Jesus die ?** *by* J. D. Shams
10. **Islam** *by* J. D. Shams

KHILAFAT LIBRARY

Can be obtained from :

The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islamic mission activity all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :

The Manager Tahrik-e-Jadid,
Rabwah, (Pakistan)

You may pay your subscription to the Ahmadiyya Mission in your own country.

PSALMS OF AHMAD

by **SUFI A. Q. NIAZ**

Price Rs. 10

Order your copy from

THE REVIEW OF RELIGIONS
RABWAH, Pakistan.

Regd. No. L 5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC
Published by:
Al-Jamia Ahmadiyya, Rabwah,
Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

KHILAFAT LIBRARY

Annual Subscription:

Pakistan	Rs. 5.00
Other countries	Sh. 10/-

The East African Times

AN ENGLISH LANGUAGE MAGAZINE
Published monthly in
KENYA
on
Cultural, Social, Religious, Educational, Political and Contemporary Developments in KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:
P. O. Box 554
NAIROBI, KENYA

Review of Religions is also available on micro-film from University Micro-films, A XEROX company, Ann Arbor, Michigan, 48106 U.S.A.